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SUPPLEMENT

TO

CATALOGUE OF

Columbia University

1922-1923

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JUNIOR COLLEGE DEPARTMENT

PORTLAND, OREGON

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JUNIOR COLLEGE DEPARTMENT

PORTLAND, OREGON

The Catholic Junior College

A junior college offers a course of six years of intellectual and moral training. It includes the complete high school course and two years of college work. The Catholic junior college affords the student an opportunity to study philosophy and Christianity from a philosophical standpoint and yet be ready to start his business career or professional studies by the time he is twenty or twenty-one.

Four years of high school and four years of college after eight years in the grades will bring the student to the age of twenty-two or twenty-three before his general education is completed. As a matter of fact, in many college courses specialization is begun during the college course, and, at least, the last two years are devoted to studies whose purpose is the fitting of the student for a trade or profession rather than his general culture and spiritual improvement. Six years of study after the grades corresponds to the college course of America a generation ago; to the gymnasium and lyceum of continental Europe. In England students finish their college work earlier than in America. There is in consequence a growing movement in America toward the junior college, an institution which in six years gives the student the essentials of a liberal education and enables him to begin his professional studies in time to finish them before twenty-five.

The junior college aims at a liberal education. In addition to advanced work in rhetoric, literature, history, science and foreign languages, the big reason for its existence is that it offers a course in philosophy. Philosophy is a study of first principles or causes. In one of its branches it investigates the foundations of morality. It performs the necessary work of unifying the knowledge previously

acquired. It is a direct exercise of intellect—not memory or imagination; it turns its gaze inward on the mind itself, which is at the center of all education. It is in this study that the student first realizes the value and relation of other studies. He learns to appreciate the superiority of the Catholic school over others. For, say what they will, other American schools have no philosophy. They may employ teachers who instruct students in the history of human thought and let them choose any system they like; or, they may employ a teacher to exploit his own personal views, be he atheist, pantheist or materialist. The Catholic school alone has a system of philosophy whose principles are traditional, clearly defined and independent of the opinions of the individual teacher.

In the long run, men are ruled by principles, true or false. So the Catholic junior college considers it has a sufficient reason for its existence in offering at the earliest age consistent with the nature of the work a course in philosophy which represents the sanest thought of the great Greeks, shot through with the illumination of Christ. The junior college may thus be considered either as a preparation for the junior year of college work or as representing a complete liberal education.

Columbia was chartered as a university. It was the hope of her founders that she might rapidly develop through the stages of high school and college to the full growth of a university. This was an ideal. She has developed slowly. But the demand on the part of thoughtful Catholics of the Northwest for higher educational institutions is growing. The need of trained leaders is becoming every day more apparent. Bigotry is marshaling its forces for a war to the death against Catholic schools. Columbia is alive to her responsibility and offers her courses in Christian religion and philosophy to the aspiring youth of the Northwest who desire to learn who Christ is and what are His doctrines.

The Faculty

(Collegiate Department)

Rev. EUGENE P. BURKE, C. S. C., Ph.D., S. T. L.
HOLY SCRIPTURE—LATIN

Rev. THOMAS E. BURKE, C. S. C., A. B.
RHETORIC—MORAL

Rev. MICHAEL OSWALD, C. S. C., Ph.D.
LATIN AND GREEK

Rev. CORNELIUS HAGERTY, C. S. C., Ph.D.
PHILOSOPHY—APOLOGETICS

Rev. JOSEPH DONAHUE, C. S. C., M. S.
PHYSICS

Rev. FRANCIS MAHER, C. S. C., Litt. B.
ROMANCE LANGUAGES

Rev. JOHN FARLEY, C. S. C.
DIRECTOR OF ATHLETICS

Mr. JAMES CULLIGAN, M. E.
MATHEMATICS

Mr. JAMES BAILEY, B. S., M. E.
CHEMISTRY

Mr. GEORGE HALLER, Ph.B.
HISTORY

Requirements for Admission

I. The candidate for admission to Columbia, college or high school, must be of good moral character. He must present acceptable letters of recommendation.

II. At least sixteen credits of high school work are required for full collegiate standing.*

III. The candidate will be examined in every instance in Christian doctrine and graded accordingly.

IV. Investigation will be made of credits received elsewhere in United States history and the rights and duties of an American citizen.

V. For the sake of good order, non-Catholic boarding students are required to attend religious services. It should be clearly understood that Columbia is a Catholic school. It welcomes, but does not solicit the patronage of others.

The Courses

Columbia offers the following courses in the collegiate department: The Classical (A. B.); the Literary (Litt. B); the Commercial; the Pre-Medical (B. S.); Engineering—Civil, Mechanical, Electrical, Chemical. It is to be understood that only two years of college work are given; in Engineering, arrangements have been made thus far for the freshman year only. What provision will be made for more advanced work will depend upon the number of students in any course making application for it. In every case, courses are so arranged as to give the student credits enough to pass from Columbia to the junior year of the standard college.

THE CLASSICAL COURSE

This is the course of studies usually followed by candidates for the priesthood, and by others who wish to lay a

*An indication of the desire to shorten the American high school-college course is the general acceptance of fifteen credits as the entrance requirement for colleges.

broad and solid foundation for a life of study and mental culture. It was formerly the standard course for the training of the cultured gentleman. Its distinctive features are, besides philosophy and English literature, six years of Latin and five years of Greek. The modern boy in a rush to make money looks askance at Latin and Greek. They are not popular in America; but most of the words of modern languages, especially the scientific and professional terms, come from these languages; they are the source of the grammar, philosophy and literary allusions of modern men. To miss Latin and Greek is to be doomed to superficial scholarship.

Freshman Year

1. Christian Apologetics*..... (2 hours a week)
2. Psychology—Epistemology—Logic ..... (4 hours)
3. Rhetoric—Elocution ..... (4 hours)
4. Latin ..... (4 hours)
5. Greek ..... (4 hours)
6. History of the United States and Civics (or elective)..... (4 hours)

Sophomore Year

1. Dogma* ..... (2 hours)
2. Cosmology—Ethics ..... (4 hours)
3. Literature—Elocution ..... (4 hours)
4. Latin ..... (4 hours)
4. Greek ..... (4 hours)
5. History of Europe..... (3 hours)

*Only Catholic students are obliged to take classes in religion.

THE LITERARY COURSE

This course resembles the classical in aiming at a broad, general culture. Subjects are selected for their influence on the mind rather than for their immediate practical utility. This course allows the student to drop Latin and Greek for a modern language and an elective,

although at least one year of Latin and Greek, either in high school or college, are strongly recommended.

This is a good course for students who desire to be journalists and lawyers. There is great need today of Catholic newspapermen. The power of the press is great beyond description. Columbia cherishes no fonder hope, after turning out worthy candidates for the priesthood, than the training of solid, sane writers who will champion the cause of justice and Christianity in this turbulent age. Students who aspire to be lawyers are urged to enter the debates, oratorical and elocution contests. The *Columbiad,* the college magazine, offers an excellent training school for ambitious young writers.

Freshman Year

1. Christian Apologetics.....(2 hours)
2. Psychology—Epistemology—Logic .....(4 hours)
3. Rhetoric—Elocution .....(4 hours)
4. Latin, Greek, French, German or Spanish..(4 hours)
5. Elective (any science, mathematics, economics) .....(4 hours)
6. History of the United States—Civics.....(4 hours)

Sophomore Year

1. Dogma .....(2 hours)
2. Cosmology—Ethics .....(4 hours)
3. Literature—Elocution .....(4 hours)
4. History of Europe.....(4 hours)
5. Elective (Science, Mathematics, History)...(4 hours)
6. Language—Latin, Greek or a modern language .....(4 hours)

Note—It is our experience that the ordinary student is better off when carrying at least twenty hours of class a week. If an individual student manifests special interest in preparing his classes, he may be allowed to carry a lighter schedule in his sophomore year.

BUSINESS OR COMMERCIAL COURSE

The purpose of this course is to combine the fundamental studies of a liberal education with practical training for business life. This course offers all that is commonly given in a business course with regular college work in religion, philosophy and English literature. The languages except English are dropped. The History of the United States and civics must be taken if satisfactory work has not been done in these subjects in high school.

Freshman Year

1. Christian Apologetics.....(2 hours)
2. English Rhetoric—Business Forms.....(4 hours)
3. Psychology—Epistemology—Logic .....(4 hours)
4. Commercial Law.....(4 hours)
5. Bookkeeping .....(5 hours)
6. Elective (Typewriting—Shorthand)

Sophomore Year

1. Dogma .....(2 hours)
2. Literature (Poetry, Oration, Essay).....(4 hours)
3. Cosmology—Ethics .....(4 hours)
4. Economics .....(4 hours)
5. Bookkeeping .....(5 hours)
6. Elective (Typewriting—Shorthand)

Arrangements are being made for a first-class teacher of the business subjects.

PRE-MEDICAL COURSE (B. S.)

This course is so arranged as to give the student the credits required for admission to the standard medical school.* In case the medical school requires three years

*cf. Northwestern University Catalogue (1921-1922), p. 224.

of college work for admission, as was recently enacted at the University of Oregon (October, 1921), this course would admit the candidate to the junior year. It is also well adapted to give a scientific groundwork for courses in Chemistry, Pharmacy and Agriculture.

Freshman Year

First Semester		Second Semester
General Chemistry	5 hrs.	General Chemistry
Physiology	5 hrs.	Botany
French or German	4 hrs.	French or German
Rhetoric	4 hrs.	Rhetoric
Psychology	4 hrs.	Psychology
Christian Apologetics	2 hrs.	Christian Apologetics

Sophomore Year

Physics	2 hrs.	Physics
Organic Chemistry	5 hrs.	Organic Chemistry
Zoology	5 hrs.	Elective
Cosmology	4 hrs.	Ethics
Christian Dogma	2 hrs.	Christian Dogma

Elective (English, French,* German, Mathematics)

*Two years' work in French or German is required either in high school or college.

ENGINEERING DEPARTMENT

The freshman year in the engineering courses is general and theoretical in character. It does not demand the expensive equipment or the personal supervision of the teacher in the shop or laboratory required from the sophomore year until graduation. It is possible, therefore, for Columbia to offer the freshman year of civil, mechanical, electrical and chemical engineering, because the freshman year in all these departments is the same (e. g. cf. catalogue of the University of Washington, p. 124). Whether Columbia will give sophomore work in any department of

engineering will depend on the number of students asking for the work.

Freshman Year

First Semester		Second Semester
College Algebra	5 hrs.	Analytic Geometry
Drawing	4 hrs.	Drawing
General Chemistry	5 hrs.	Qualitative Analysis
Rhetoric—Elocution	4 hrs.	Rhetoric
Philosophy	4 hrs.	Philosophy
Christian Apologetics	2 hrs.	Christian Apologetics

CLASSES IN RELIGION

The classes in religion form a graded course. Upon entrance the Catholic student is examined. If he cannot pass an examination in elementary catechism he is assigned to a special class in this subject for a year. The regular course is as follows:

First year.....Moral
Second year.....Holy Scripture
Third year.....Christian Apologetics
Fourth year.....Dogma

Students who have successfully passed these classes are through with the course. We consider it a pedagogical error to keep students everlastingly in Christian doctrine classes. There should be a beginning and an end to the Christian doctrine classes as to everything else. Credits are given for this work just as for any other study. There is no repetition of the same work except where the student has failed to pass the examinations. The Christian religion is looked upon as the highest of the sciences—not as an emotion or a sentiment. It is not taken for granted that the student understands his religion because he is a Catholic or because he has finished high school. The method aimed at is rigidly scientific and only the most capable and experienced teachers are assigned to these classes.

There are other branches of study which would be desirable: e. g., liturgy and church history. The regular history of Europe supplies for the latter and special instructions in the chapel help to fill the former hiatus. Experience has shown that one of the first difficulties the college or high school teacher of Christian doctrine has to overcome is the persuasion of the student that he knows all about Christian doctrine. This idea is induced by repeating the same work year after year. Students are, as a rule, deficient in a knowledge of the history of the Old Testament. This defect is corrected by a year devoted to the study of the Bible—Old and New Testaments.

A year is given to the study of morality, its foundations and its special applications through the Ten Commandments.

The third year is occupied with an investigation of the rational basis of Christianity; or the motives of credibility which make Christianity the only reasonable religion for those who have had the opportunity to investigate its claims. It involves a refutation of scepticism, atheism and agnosticism; the establishing by reason of the existence of God and the divinity of Christ; the historical arguments for the founding of a society by Christ whose purpose is supernatural salvation, to be accomplished by teaching, through an infallible authority, the doctrines of Christ, the administration of His sacraments and the guidance of the people by divinely empowered shepherds.

The fourth year is devoted to Christian Dogma. The doctrines of faith, the Trinity, creation, original sin, the incarnation, redemption, grace, the sacraments, the Blessed Virgin are treated as thoroughly as is consistent with the limited time.

The chief purpose of the course, aside from furnishing positive knowledge, is to leave the student with an idea exactly opposed to the one with which he began, viz., that Christianity is so vast and noble an object of study that

his course at Columbia has merely introduced the subject and made him hunger and thirst after the food and drink whereof it is said: "They that eat me shall yet hunger, and they that drink me shall yet thirst."

CLASSES IN PHILOSOPHY

The course in philosophy is arranged for young students. It aims at giving a comprehensive view of the nature, divisions and purpose of philosophy in a short introduction. Instead of trying to cover the whole field, the first year is devoted to an intensive study of the mind, including Psychology and Epistemology. Logic receives a brief treatment at the end of the first or the beginning of the second year. The whole trend of modern philosophy has been toward subjective idealism. To give the student his bearings in the field of modern thought the mind itself must be investigated and the fountains of knowledge explored.

The second year begins with a detailed study of a single problem—Evolution—the Cosmological problem. It is considered wise to make a special study of this one question of Cosmology, because it is the influential dogma of the age. The rest of the year is devoted to Ethics: the investigation of man's ultimate end; human acts; morality of acts; rights and duties; virtues and vices; special duties.

It would be desirable to study Ontology as the inmost heart of philosophy, the first philosophy, as Aristotle calls it; but a selection must be made for so brief a course. It is found by experience that the first principles and definitions with which Ontology abounds can be insinuated into the other branches of philosophy and apologetics, where the problem of the existence of God is treated.

For a description of other classes, the general catalogue (college department) may be consulted.

Columbia---A Junior College

(Reprinted from May Columbiad)

COLUMBIA—
A JUNIOR COLLEGE

From St. Mary's College in Portland there will be graduated this June two girls who have finished the sophomore year of college. This marks a distinct step toward higher education in the Northwest. It is fitting that the pioneer educational institution of Portland should blaze the trail. A junior college may look like a hybrid; but, when examined closely, it will be seen to stand for two years of education under Catholic auspices along traditional Christian lines in advance of the completed high school course. There is no natural barrier between high school and college. Whether six or eight years should be devoted to a liberal education is a disputed question. There are strong reasons for the view that undue length of courses has contributed largely to the present unpopularity of the liberal arts.

Columbia is endeavoring to do for the boys of Portland and the Northwest what St. Mary's has so long and so ably done for the girls. Last year, with the encouragement and blessing of its venerable founder, Archbishop Christie, Columbia resolutely set her face toward the arduous heights of a junior college course. During the year ten students have persevered in the work of college freshmen. It is expected that they will return and Columbia will have its first junior college commencement next year. It is likewise expected that a large number of the students who finish their high school work in June will return in September to begin their college course.

There is a glamour about a large institution which attracts the imagination of the young. The big athletic contests, the brilliant social affairs,, the prestige arising from fancied association with famous athletes and scions of wealthy families, the possibility of meeting a wonderful

girl for a future wife, the general gaiety of the whole prospect lure the inexperienced from the small college to the great, populous state university. But it is well before taking so important a step to consider a few first principles of education; for choosing a school is much like marrying a wife or receiving a sacrament which imprints an indelible mark on the soul.

"He cannot as he came depart,
The wind that woos the rose:
Her fragrance whispers in his heart
Wherever hence he goes."

THE ESSENTIALS OF A SCHOOL

Fundamentally, a school is just as good as its teachers. Good teachers make a good school. Poor teachers make a poor school. The greatest school of all time was conducted by one who "had not where to lay his head," with only twelve regular pupils. Socrates, under a tree by the river Ilissus, was a great school; Albertus Magnus would have been a great university had he taught in a tent; Agassiz was a great school in a barn on the barren island where he inspired David Jordan and many other American naturalists.

The second point to consider at a school is the class of students who attend; for students receive a large part of their education from one another, just as stones in a stream wear one another smooth. The third consideration is the routine life outside the classroom. The most lasting possession a student carries away from school after his four, six or eight years is a set of habits. Actions done regularly result in habits. Habits form character. A school where students must retire and rise regularly; spend a part of the day in prayer, another part in physical exercise; where the will and the heart are cultivated along with the intellect, is a school which is well calculated to develop the

habits of mind, will, heart and health which go to form the character of a good man.

SEGREGATION OF THE SEXES

The advantage of segregating the sexes during education was until modern times considered self-evident. The experience of America is rapidly convincing educators of the more manly type that the mingling of the sexes is a disadvantage to both. It tends to frivolity, which is inconsistent with the seriousness required for intellectual, moral and, to a lesser extent, physical achievement. Study demands attention. Attention is the turning of the mind's energy toward a single object. The images furnished by the senses and the imagination must be held at bay. The battle for self-control is largely a battle for control of thoughts. It requires stern discipline, much self-denial. The sex impulse is the great distraction. It is played up by newspaper, magazine, movie. It is omnipresent. Love and war have ever absorbed most men's thoughts unless distracted therefrom by isolation, suffering and hard work. Athletics and social affairs may easily monopolize the student's thoughts unless he rises above the sensible world into the rather lonely region of the intellect by a deliberate and sustained effort of attention. In this battle he will find, beyond question, solitude and the companionship of those who are similarly fighting the most helpful environment. Inspiration and relaxation are necessary, but vacations are long and frequent.

EDUCATION AND RELIGION

George Washington asserts in his Farewell Address: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious prin-

ciple. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

If a man does not admit the existence of a God who will reward the good and punish the wicked; or, in other words, if a man is not persuaded that there is a God, that his soul is immortal, that his will is free, clear conception of duty and conscience are impossible. Life is "a tale told by an idiot, full of sound and fury, signifying nothing." "Let us eat, drink and be merry, for tomorrow we die," is the moral code of those who do not believe in God. "Perhaps we all know atheists who, in despite of all logic, lead respectable, pure and useful lives. Let us make much of them; for their children will show themselves more logical. They will join the increasing multitude of those who, knowing no Lawgiver, see no reason to obey law. What does it matter to them if some other collection of protoplasmic cells suffers a little more or a little less? After all, can they be sure that it does suffer? So, having run the gamut of pleasure with other men's money and other men's wives, they will not shrink from the quietus they can so easily make for themselves. They have got bravely over "the dread of something after death" and are acting accordingly. Hundreds are doing this today for every one who did it a generation ago. What will be the proportionate increase in the next generation is an interesting but difficult question."*

If a man admits there is a God and recognizes the historical facts upon which rests the divinity of Christ, he is just a plain fool if he ignores Christ in his efforts after knowledge. Christ is too big a personage in the world's

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*Thoughts of a Catholic Anatomist—Thomas Dwight, p. 5 (Longmans, 1912).

annals to be ignored. "He that is not with me is against me." To admit his divinity and to ignore him is sheer stupidity. Even though his divinity be denied, his dogmatic and moral systems have equal claim to our attention with the systems of the other great thinkers of the past. Even for those who hold he is not God, he is, at least, the most remarkable of men. The man who ignores Christ still sits in the darkness of paganism. He may amuse himself with radiophones and gas engines, but he is not modern or progressive; he is at least two thousand years behind his age. He is an intellectual and moral Philistine.

LIBERAL VS. PRACTICAL STUDIES

The tendency of the average American school is to exalt the practical at the expense of the theoretical. The useful sciences or what are sometimes called "the bread and butter sciences" sit in the dignified places formerly occupied by the liberal sciences. Insofar as education is an unfolding of human nature, or a seeking after perfect development—not merely the learning of a trade—this tendency is a mistake. The studies which best discipline and develop the mind should not be abandoned for others whose educational value is slight in comparison. The small number of students in America who are studying philosophy, Greek and Latin is astonishing when compared with the total number who are supposed to be pursuing higher education. It seems hard to understand how anyone can expect to have a scientific knowledge of English unless he makes some investigation of the languages from which English words are derived. Again, it is difficult to understand how the student can be expected to understand the relation between the great variety of studies he is required to take unless there be some study which has for its very object the synthesis of the other studies—"thinking things together." This is the function of philosophy.

THE SMALL SCHOOL vs. THE LARGE SCHOOL

The small school has many advantages over the large school. From the point of view of moral training it is easily superior. Boys are known personally by those in authority; their presence or absence is noted easily. They cannot go wrong and be unobserved in the crowd until it is too late to correct them. They are missed from their rooms, their meals, their prayers. Talks, sermons, advice reach all frequently. The president and faculty are intimately acquainted with individuals, and, in consequence, feel their responsibility more keenly. Recreational facilities are sufficient for all rather than for the selected few. In the big school "to him that hath" more is given and he abounds; but from him that hath not frequently is taken what is due him and given to his more fortunate fellows. In a small school injustice is more easily observed and more readily admitted by authority than in a large school.

In a small school the students meet the teachers on intimate terms and elicit a personal interest impossible where the classes run up into the hundreds. Though great teachers usually end their careers at big schools, they frequently begin them at small schools. A poor teacher is quickly discovered and estimated at his true value in a small school because all mingle on such intimate terms that cant and bluff are hard to hide. If the small school secures real teachers, even though they be beginning their career; if it avoids the mistake of assigning to each teacher too many classes or too great a variety of subjects—it may accomplish the work of teaching more effectually than the large school because of the advantages mentioned above.

COLUMBIA'S COLLEGE COURSES

If the discussion of education and schools into which we have entered is even approximately correct, there would seem to be nothing in Columbia's situation which would prevent her

from giving college work, in a limited number of courses, as well as it is given in the large state universities of the Northwest. She has teachers who have their degrees, and who in some instances have had long experience in college work. She has young teachers who bring to their work the enthusiasm of first love. Her students represent the Catholic aristocracy of the territory in which she is placed, drawing from an area wide enough to escape provincialism. Her discipline is based on common sense and Christian traditions, yielding in certain points to the spirit of the times where no principle is involved. The school is strictly a man's school and no trait is more highly esteemed or more carefully cultivated than rugged, honest manliness. The divinity of Christ is taught as the most important lesson of the school, and Christ takes his lawful place as the center of the intellectual and moral life of the students. We accept him as our God and believe we have him corporally in our midst. We are not ashamed of the gospel of Jesus Christ.

Columbia advocates a return to the classics. The course she prizes the highest for its lasting influence on minds is the course which includes Philosophy, Greek, Latin, Literature and History. Whether a student intends to be a journalist, a doctor or lawyer, he will be a better man for having pursued these subjects. She also offers next year Freshman work in Engineering, Civil, Mechanical and Electrical—these courses being practically alike in the Freshman year. A special course for pre-medical students is being arranged, including all the sciences necessary for entrance into the standard medical school. The various literary and economic courses in the Freshman year are merely adaptations of the classical course.

The president and faculty can prepare the banquet of college courses; but it is the students who must furnish the guests. If Catholic colleges are needed, Catholic boys must patronize them. Do you who are finishing high school this

year believe that a Catholic college has a mission in this Klan-ridden country, where religious bigotry and ignorance hold so potent a sway? Do you not think Catholic men are needed who will be leaders of men, relighting the lamps of flickering Christianity in localities whence it has all but fled? Columbia may have faults, but who is going to correct them? Who is going to make her glorious—a prolific mother of trained Christian gentlemen? If teachers and students co-operate we can put Columbia on the map as a college and hand her on to the next generation a lovely mother of lovely men. It takes faith and courage to be pioneers—no less in students than in teachers. The first students who enter this new college and go forth a credit to the cause it represents will write their names indelibly amongst the benefactors of higher education in the Northwest. Let it be said of Columbia as Daniel Webster said of his Alma Mater: "It is a small school, but there are those who love it."

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